serene simplicity not found again till Wordsworth.

In Ms age, however, he was best known as a theologian, and in his lectures was considered to have shewn a sympathy for the Eeform movement. When he was arrested by the Inquisition in March, 1572, it was discovered in the course of his examination that he was of Jewish blood, a great-grandmother having been "reconciled" by the Inquisition in 1512. This added to the gravamen of the charge against him. He remained in prison for over four years. It was only in the autumn of 1576 that he was able to resume his lectures at Salamanca, with the classical remark: "As we were saying the other day."[1]

A final illustration may be adduced. Spain's most important contribution to European literature before Don Quixote was *Calisto and Meliboea,* better known as *Cdestina,* first printed in 1499. It is a tragicomedy in prose of two lovers, and was marvellously popular in its day, being published time after time and translated into many European languages. In the judgment of the great critic, Menendez y Pelayo, the work would have deserved

[1] There is some echo of Ponce de Leon in the writings of two other Spanish poets of New Christian descent—Felipe Godinez, reconciled by the Inquisition at Seville in 1624, who wrote plays on Biblical subjects: and Juan Pinto Delgado, whom Menendez y Pelayo considered to be among the most inspired Spanish poets of the seventeenth century, and who ended his life as a professing Jew. Juan Perez de Montalvan—the friend, confidant and publisher of Lope de Vega, and the most prominent Spanish playwright between the latter and Calderon, whom he inspired—was similarly of New

Christian extraction. A contemporary of Calderon's, and his rival for the favours of the theatre-going public of Madrid, was the Marrano Antonio Enriquez Gomez, or Enrique Enriquez de Paz, condemned *in absentia* by the Spanish Inquisition in 1660. In the following century, Antonio da Silva was a (perhaps the) foremost Portuguese playwright, one of his comedies being performed at Lisbon on the evening of the day when he was burned at the stake.

The name of one more Portuguese man of letters, out of many, may be added to this list—Didaco Pyrrho, of Evora, one of the foremost neo-Latin poets of the sixteenth century, who ended his days as a Jew at Ragusa.